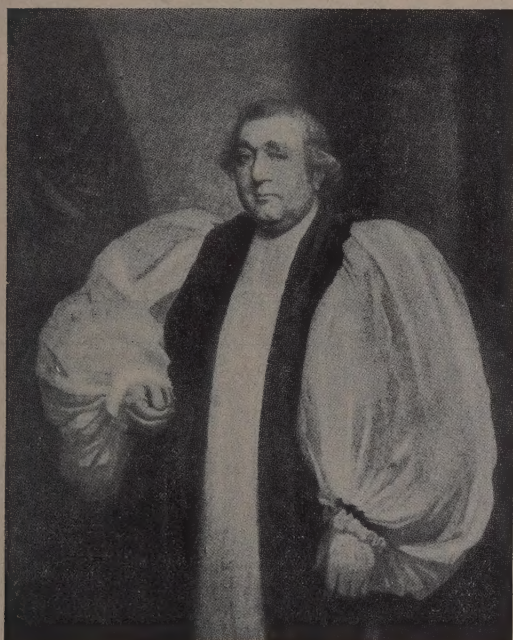


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Oct.



1949

Christian Education

BY BONNELL SPENCER, O.H.C.

THE Supreme Court decision in the case concerning Champaign, Illinois, finally clarified the distinction between state education and Christian education. It will be remembered that the Public Schools in Champaign had made every effort to safeguard freedom of religion when they set up a system of religious education. Each of the religious groups in the town, Christian and non-Christian, were given a classroom in the school building to hold religious instructions during school time. Parents could choose which religious classes their children would attend. They could, if they wished, keep their children out of all religious classes, in which case the children had a play hall in that period.

One would think that such a system would be unobjectionable. It did not prove to be. A family of atheists forbade their son to attend any religious classes. As he was the only child in that situation, however, he felt isolated and conspicuous. His parents feared he was being discriminated against. The Supreme Court upheld their contention, and the Champaign system of religious

instruction was declared unconstitutional.

That decision is the final proof that there can be no middle ground between Christian and anti-Christian education. The two attempts to find such a middle ground have now been shown to have failed.

The first attempt was the concept that there can be an un-Christian education that is not anti-Christian. The whole question of the existence of God could be left out of account as far as the official teaching of the state is concerned and its citizens left entirely free to believe what they choose about God.

This will not work. If God exists and if the ultimate purpose of human life is to know, obey and love Him, then a child must be taught those truths as part of his preparation for life. Religion if true is important. To deny its importance is to deny its truth. This is precisely what an un-Christian education does. It maintains that a child can be properly educated without being given any knowledge of God. This is the official position of the Supreme Court. Freedom of

religion has been interpreted to mean not only that the citizens of this country may believe what their consciences dictate about God, but also that they may deny His existence. Anything in the state educational system that makes them conspicuous because of this denial is forbidden. Hence an atheist can stop all religious instruction. As far as the official teaching of the state is concerned freedom of religion must become freedom from religion. Un-Christian education is essentially anti-Christian.

The second attempt to find a middle ground between Christian and anti-Christian education fails with the first. This concept starts with the recognition that state education is incomplete because it omits instruction about God. The Church, however, so this theory holds, can supplement the state education by teaching the truth about God. The basic fallacy here is the same as before. It presupposes that an un-Christian education is neutral in regard to religion. Children so educated are supposed to have an entirely open mind as to whether or not there is a God. Then the Church simply teaches that God exists and there will be no resistance to that teaching.

Every religion is false, which as to its faith does not worship one God as the origin of everything, and which as to its morality does not love one only God as the object of everything.—*Pascal*.

Because un-Christian education is actually anti-Christian, the presupposition is not true. A child who learns nothing about God in school does not have an open mind on the question. Education that leaves God out of account, as we have already shown, teaches that God is unimportant, and therefore that He does not exist. The conviction is all the stronger because it has been unconsciously instilled into the child's mind. That conviction is what the Church must combat if it would convert him.

What chance does the Church have? The child goes to school five days a week, several hours each day. The state considers this so important that it compels the child to attend, even if necessary against his parents'

wishes. The un-Christian, and therefore Christian, education is an absolute. The Christian supplement is an optional extra. What must this mean to the child's mind? God is an optional extra, an appendage, if you want Him, to an otherwise full and satisfactory life.

There are a few places where a religious time-program is still in operation. It is apparently constitutional provided the school buildings are not used for religious exercises. This has the advantage of making religious instruction an integral part of the weekday schooling. But still there is but a period of religion to five periods in subjects, and the places where the religious instruction is adequate are rare indeed.

The usual situation is that the Church takes the child for but, one hour on Sunday and then only if his parents take the trouble to send him to Sunday School. In this case the Church must combat the impression made by the secular education all year. Furthermore both Sunday worship and religious instruction—a difficult combination at best—have to be fitted into this hour. Too frequently the worship is brief and impressive, and the instruction, because of incompetent teachers, worse than useless.

Under such unfavorable circumstances would seem impossible to raise children as Christians. Yet in some instances parents who attend state schools are brought up as faithful members of the Church. Does this show that the above statement of the disadvantage under which the Church operates is exaggerated? We think not. There are other factors besides formal education. One among them is family influence. If a father is actively Christian, if the parents are faithful to Church duties, if the atmosphere of the home is Christian, this influence will sometimes outweigh the Christian bias of the secular school. Even if it does, the children are reared in a Christian environment. Such homes, however, are few and even they do not always hold their ground. Anyone who deals with souls has heard far too often the anguished cry of a Christian mother, "Why have my children turned out so badly?"

When the Church educational program



THEY GET A CHRISTIAN EDUCATION AT ST. ANDREW'S SCHOOL, TENNESSEE

Without much parental support has to compete with the secularized school its chances are small indeed. This really is just as well. For the attempt to inculcate religion as a supplement to an otherwise complete education is basically unsound. The sooner it fails and we recognize that it is bound to fail, the better, for when we do, the Church can rouse itself once more and shoulder its avoidable responsibility of providing a full Christian education for its children.

What, then, is Christian education? It is the inculcation of a way of life that presupposes that God exists, that He has revealed Himself in Christ, that the Church is the extension of Christ's Body, and that the purpose of every soul is to know, love and enjoy God. Everything else in life is secondary to this basic concept and exists to minister to it. There can be no secular objects. Christianity with its standards and philosophy pervades the whole of life. Every department of learning has its Christian principles and its Christian implications. Every quest for truth is a quest for God; for God is truth.

We are becoming aware of the need for Christian education. More and more parents are recognizing the wisdom of sending their children to Church boarding schools. The latter can at best, however, provide but a partial solution of the problem, and there are all too few of them that families in the

middle income group can afford. A more hopeful approach to the meeting of this need on a large scale is the parochial school movement which is beginning to make itself felt in our Church. It is, however, still in its infancy.

Church boarding schools and parochial schools will do the job for which they are intended only if they gave a full Christian education. This is worth stressing because there are two ways in which a school run by the Church can fail to achieve its purpose. The mere fact that it calls itself a Christian school does not guarantee that these pitfalls have been avoided.

The first pitfall is that religion in a Church school may still be a mere adjunct to what is essentially a secular education. A few required chapel services and sacred studies classes meeting once a week do not constitute Christian education if the "important" courses are taught from a point of view which ignores their Christian implications. The employing of a chaplain does not automatically produce a Christian school. All the faculty must be teaching all their subjects with a conscious and deliberate effort to relate them to the Christian way of life before Christian education is achieved.

The other pitfall lies in the opposite direction. It is that, because Christian principles are being inculcated, the educational standards do not have to be as high as they

would be in a secular school. Good intentions are substituted for hard work and sound teaching techniques. Pious platitudes take the place of a thorough investigation and presentation of the facts. An extreme form of this is to be found in the fundamentalist position which in the name of religion refuses to accept discoveries that are difficult to reconcile with preconceived notions of the Faith. Christian education has been brought into disrepute because it has so often been associated in the popular mind with slipshod scholarship and sometimes with intellectual dishonesty. This, however, is not Christian education. It is a gruesome parody of it.

Christian education seeks to teach the truth, all truth. It is ruthless in its quest for the light that every field of study can throw upon the nature of reality. It inculcates in its students a respect for and devotion to truth. Its presentation of secular subjects must be at least as clear and as honest as would be found in an un-Christian school. To this will then be added the priceless ingredient which the other lacks. This is a

sense of proportion, the relationship between each subject and the organic wholeness of truth, the link between each aspect of reality and the ultimate Reality which is God. It is what is so conspicuously lacking in modern education. Modern knowledge has disintegrated into unrelated specializations in various fields. As someone has said, we know more and more about less and less. We cannot use our skills and discoveries constructively for we have forgotten the purpose of life. Christianity alone can restore the sense of wholeness and of purpose.

This is the aim of Christian education. It is a vital necessity if our civilization is to survive. It is later than we think. More and more Christian Schools must be founded and supported, schools in which all truth is taught in relation to the God of truth, in which all knowledge is integrated into the basic purpose of knowing God, if we are to raise up a Christian generation in time to save a country that considers God so unimportant that it has declared religious instruction unconstitutional in its education.

Priestly Character

BY REX WILKES

ST. Paul wrote to the laity of the Corinthian Church, "Let all your things be done with charity." He might well have addressed this remark to a present-day clergy conference. The ministry in our times is an harassed and sometimes hectic vocation. To be sure, a modern priest is concerned with prayers and preaching; but he is also concerned (or supposed to be) with social reform and personal rehabilitation, with baptisms and budgets, with Boy Scouts and the Blessed Sacrament—and the reconciliation of the two. He is called upon to lead a life of piety in the midst of activity, without losing the reality of the one, while he keeps control of the other. To accomplish this without conflict in his own soul requires the capacity for fine emotional balance and astute spiritual maturity.

The heaviest responsibility that rests upon the Church is the choice of men for the min-

istry who have such a capacity. The clergy are the hub around which the Church's life rotates. Unless they are able to live the clerical life and fulfill the clerical vocation, the Church is hindered and the Gospel is not propagated. The report of the Archbishop's Commission on Evangelism in the Church of England is a worthy and comprehensive survey. It states quite frankly that "The most determining factor in the decline in churchgoing has been the personality of the incumbents;" a statement which calls to mind the bishop who wearily wished that the Church would stop expecting him to match first-rate priests out of second-rate men!

All of this leads to the conclusion that the ministry does not make a man, but a man makes his ministry. Ordination gives a man the authority to exercise a function in the Church. The sacramental grace conferred upon him gives him the power to perform that function. So far

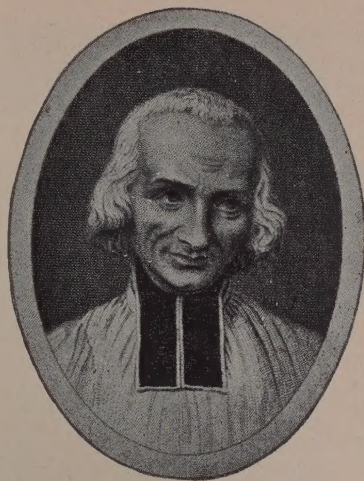
character is concerned, the receiver of the sacrament is still a free agent. Only as the candidate's will is surrendered to his ministry can God work in him that miracle of grace which will make him a good priest. The character of the ministerial orders has been well defined. We know the duties that belong to the offices of bishop, priest and deacon. The Church made up her mind about that long ago. Our concern is for the character of the minister.

For the Christian, whether priest or layman, the secret of character is *caritas*—a word that is translated interchangeably as *charity* or *love*. On this point the New Testament is adamant. It is unmistakably that attribute to which Our Lord gives pre-eminence, not only in the Summary of the Law, but in the instance where He reminds us that "If anyone love me, he will keep my word." St. John, the Disciple of Love, expresses the same "God is charity, he that abideth in charity abideth in God, God in him." Charity to St. Paul was "the end of the commandment," and "the fulfillment of the law," the "bond of perfection."

There is like emphasis in the writings of the great theologians. St. Augustine makes perfect holiness identical with perfect love. He says: "The beginning of love is the beginning of perfection; progress in love is progress in perfection." And St. Thomas Aquinas taught that the "perfection of the Christian life consists in charity." By charity meant exactly that which we understand to be: a love of God that is so strong that we cannot fail to love everything that God has created.

Self-will will never be satisfied, though it would have the command of all it would; we are satisfied from the moment we renounce it. Without it we cannot be discontented; with it we cannot be content.—*Pascal*

If this is the testimony of all Christian teaching and practice, then certainly it would be clear that in the ministry: "All our doings without charity are nothing worth." On the other hand, however, if we possess charity, then we are assured of that



CURE d'ARS
A GREAT PRIEST OF THE LAST CENTURY

intimate union between God and the individual which is the springboard for all ministerial life and action. Consider, for example, how love as an attribute can keep egoism in bonds, achieving a proper balance between self-will and the will of God. Self-will in the ministry takes many forms. Sometimes it is apparent in the self-assertiveness wherein the pastor acts as though he were a jailer designated to keep the sheep in the pen instead of being a shepherd sent to lead them into pastures of refreshment. At other times, it is demonstrated in inaccessibility. This is done by creating the illusion that the priest's holiness is so other-worldly that he must not be bothered by the conversation and problems of ordinary people. More often it is seen in irresponsibility. This is supported by the false notion that there are certain areas of the parochial life in which a pastor need not function. From time to time we hear of this or that priest who does not have time to do this, or cannot do that, or does not feel that he should have anything to do about something else. The list of omissions runs the gamut from the ministration of certain sacraments to the supervision of the church school and an active participation in all parochial affairs. Being free of these responsibilities, he has time and energy for self-enrichment. And that is very pleasant. Another form of self-

indulgence is an unreal piety that consists of a heaping on of religious practices: the the recitation of obscure devotions, membership in a multiplicity of pious societies, and other unrelated forms of spiritual expression. Now all of these things are undoubtedly good. No one of them by itself deserves censure. But the priest must be on guard all the time to see that they are the expression of an upright will and a sincere intention, and that they never degenerate into forms for the satisfaction of selfish emotions. As one very holy man has said: "The pursuit of pleasant sensations, even in prayer, can be the greatest selfishness, a truth that sentimentalism overlooks." The serious-minded aspirant to the ministry must be on guard against such an infection. No one has less use for an undisciplined devotional life than a minister of the Church.

The pattern that he must follow is set forth in Our Lord's prayer: "Not my will but thine be done." Clergy frequently are told: "What a pity that you have no life of your own!" What a failure a priest is if he has. The purpose of the ministry is not to protect self-interest. A priest has no self. He gave himself away when he was ordained. He chose, at that moment, not to express his own ideas, but to preach the Gospel; not to live his life, but Christ's; no—not even to dress according to his own taste or comfort, but to wear the uniform of the Church. And only the development of an intense love of God, the encircling of his whole character with *caritas*, will guarantee that self be given in service to God's people unreservedly and completely.

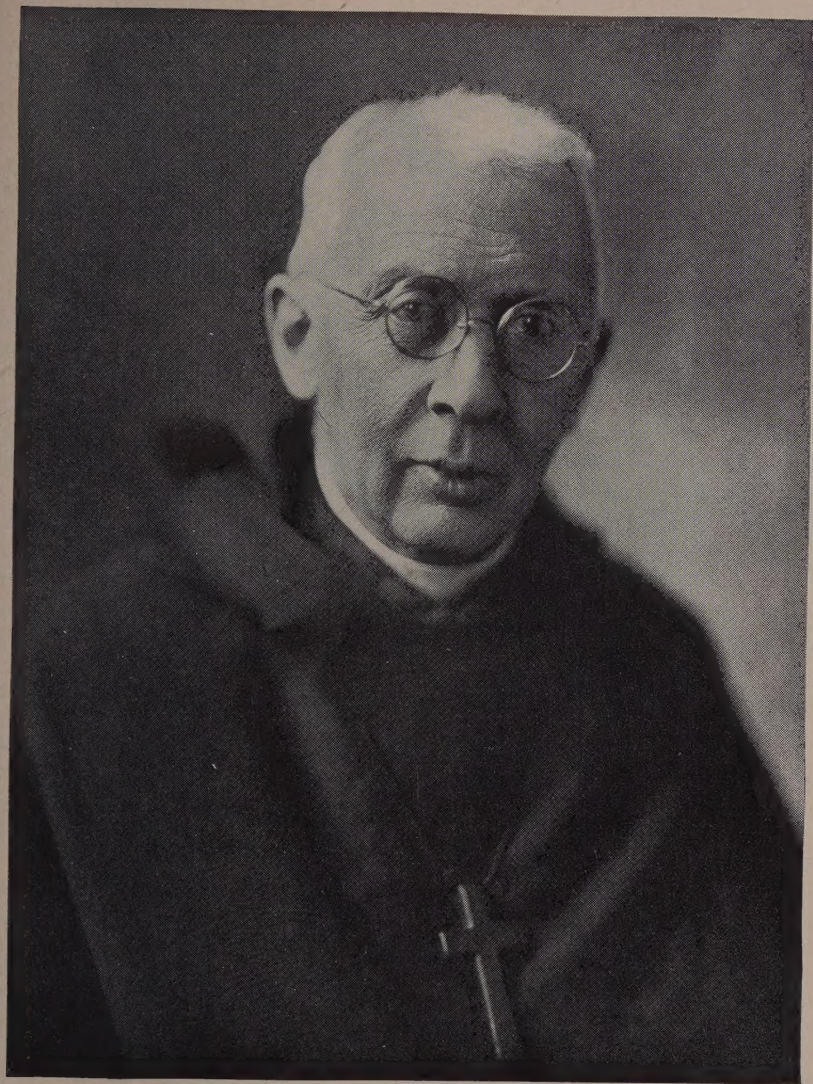
Jesus Christ is a God whom we approach without pride, and before whom we humble ourselves without despair.—*Pascal*.

Not only does *caritas*, the love of God, keep egoism in bonds; it controls every revolt against the pattern of clerical life and supplies the fortitude for fulfilling the tasks assigned to the priestly office. It would be foolish to minimize the disciplines which the ministry places upon a man. They are manifold. Under them many a priest grows cynical, heartsore and weary. But his weariness

is of the spirit, not of the flesh. The ministry is not a back-breaking, but a soul-trying job.

The clergy deserve no special credit or sympathy because of this. The same can be said very often of marriage, and always of parenthood. The care of children, particularly infants, is about as unglamorous task as can be found. It is largely routine, involves long hours doing many things that are dull and uninteresting. But a parent who loves his child never thinks of the things. Every act performed is an act of love. Because of this, they are done with a ready and joyful heart. In the same way the priest turns the disciplines of the ministry into joy, and the irksomeness of many of its ties into pleasures. Doing whatever the Lord brings as an act of love is the basic secret that insures happiness in the priest's soul.

If this were not true, if the love of God were not so real a thing, no honest man having assumed the priesthood would stay in it. We are called today to witness, defend, and propagate the faith in a society in which no single part is motivated or even colored by religion. Just the opposite—every attempt being made by law and social practice to minimize or exclude Christ's influence in education, government, economics, and international relations. The influence upon Church people of this complete secularization is tremendous. By and large we are a Church of baptized pagans. No one would deny that our first task is the conversion of organized Christianity to the Gospel. One of the first hurdles that a young clergyman has to jump is the shocking knowledge that a large part of his congregation does not expect him to take his religion seriously. Therefore, at the outset, it is important that he realize that the priestly vocation does not consist of great, heroic deeds and noble gestures, but in the ordinary daily tasks of prayer and patience and perseverance in the winning of souls. If this means hours of time spent in visiting the sick, absolving the sinners, encouraging the lax, feeding the faithful, it is all done, not for self-gain, but for God's glory. It is only *caritas* that active the soul that can keep a priest out of the slough of despair; for with it he can over-



FATHER HUNTINGTON, FOUNDER OF THE ORDER OF THE HOLY CROSS

the obstacles, and keep going when
 any other voice says stop.
 Finally, love of God adds urgency. There
 is a fervor in the early Church, which
 modern Christianity lacks. The time ele-
 ment in the New Testament is always
 "now"—never tomorrow. And the place
 element was "Nearness"—the Lord is at
 hand—not far away. Christianity may have
 changed, but the Gospel has not. The near-
 ness of Christ is still the same. He is wait-
 ing to be born in the hearts of men. He is

even now knocking at the door. No man in
 love with God with all his heart, soul, mind
 and strength will fail to know this. And a
 man in love is concerned with the affairs of
 his beloved. He seeks to please Him day and
 night. His joy is in dispatching God's will
 speedily. He lives expectantly, anticipating
 ways of giving pleasure to the one he loves.
 Whatever else a minister of Christ may be,
 he cannot be dull. He is Christ animated—
 made alive by love, and driven by the spirit
 of love.

Catholic Continuity in the Church of Sweden

By LOUIS A. HASELMAYER

THE Reformation settlement by the Upsala-mote of 1593 left the Church of Sweden in possession of her Catholic heritage of Faith and Order. The question now arises about the preservation of this inheritance to the present day. In every ecumenical gathering, Swedish bishops have insisted on the continuity of their church—that the Church of Sweden to-day is the same church that was founded in Sweden. This continuity of Catholicism involves the essentials of both Faith and Order.

The Upsala-mote accepted the three ancient Creeds of Catholicism, adding to them the unaltered Augsburg Confession. While this linked Sweden with other Lutheran bodies of northern Europe, it did not involve any denial of the Catholic Faith. The only other addition to these formularies was the acceptance of the *Book of Concord* in the Church Law of 1686. But a careful provision was made that this was received only as a commentary,—“as explaining” (fortattad). The *Book of Concord* represents radical Lutheran doctrine and denies the necessity of episcopal ordination. In answer to questions about the status of this document, Swedish authorities have always answered that it is a commentary and not a basic confessional formulary.

Love knows no compulsion save that which is within itself.—R. M. Benson, S.S. J. E.

During the 17th century, a dull, orthodox Lutheranism was the prevailing theology. A rigid doctrinal uniformity served as the best safeguard against any inroads by Calvinism. An 18th century wave of pietism was the natural reaction to this chilly theology. Pietism never remained within the Church of Sweden, as it did in the Church of Den-

mark's Inner Mission, but resulted in the 19th century in a Free Church Union. Confessional documents exerted sufficient influence so that about 1850 there arose a high-church school of theology, emanating from the University in Lund. Under leaders as Mellin, Bring, Sundberg, Flensburg, there was a renewed emphasis upon the divine origin of the Church and ministry. Interest was concentrated upon the meaning of the Augsburg Confession freed of its 17th century commentaries. The high-church Lund School produced in the 20th century the dynamic “Catholic-Evangelic” theology of Dr. Nathan Söderblom, Archbishop of Upsala. Archbishop Söderblom's sense of Church Order was strong enough to make him responsible for the episcopal organization of the Estonian, Latvian, and Slovak Lutheran Churches and the consecration of bishops of Estonia and Czechoslovakia. A new scholarship in Lutheran-studies created at second Lund School of dogmatic theology. Much emphasis is laid by this group on the true meaning of Luther and the nature of a living faith of love. It is above all dynamic and non-rationalistic in its Christianity. Bishops Gustaf Aulen, Yngve Brilioth, and Anders Nygren are the leaders of this movement. Bishop Nygren is the most Lutheran in his one-sided emphasis upon the God of Abraham and a rigid doctrine of Justification. But Gustaf Aulen and Yngve Brilioth have had a balanced interest in the Church, the ministry, and the sacraments. The position of the Lund theologians in the Swedish ecclesiology makes this the dominant school of thought to-day in Sweden.

Since 1935 there has been an open Catholic movement called “Church Renewal,” seeking to restore the complete Catholic Faith and order to the Swede-

church. Its appeal is to the Reformation settlement of 1593 and the confessional documents of Olaus and Laurentius Petri. This movement is small in scale, but far-reaching influence. Through associates in the university world and through a number of devotional confraternities, it is seeking to raise the Church of Sweden to Catholic self-consciousness. The writings of the leader of "Church Renewal," Dr. Gunnar Rosendal Osby, appearing in British and American periodicals have drawn attention to the Catholic character of the Swedish Church in countries beyond Sweden itself. There is nothing in Swedish Church history to deny the continuity of the Catholic Faith. In varied ways, both the Lund School and the "Church Renewal" movement bear testimony to its living vitality.

In the realm of Church Order, the ministry and the sacraments are of primary importance. The Church of Sweden has maintained intact the offices of the episcopate and the priesthood from the time of the Reformation settlement. The diaconate, as an order of the ministry, has largely vanished, though present trends suggest the possibility of its re-appearance.

There are only two kinds of men; the righteous who believe themselves sinners; the rest, sinners, who believe themselves righteous.—*Pascal*.

The 1571 *Kyrko-Ordning* of Archbishop Laurentius Petri provides directions for the consecration of bishops by the imposition of hands and prayer to the Holy Spirit. No other details are given, but it can be assumed that much of the pre-reformation ritual continued since it is stated that the traditional episcopal vestments are to be used. This form was officially established by the Upsala-mote of 1593 and continued in use until the *Ordinal* of 1686. Here the form of consecration is specified as "I commit to thee the Bishop's Office in the Name of the Father and of the Son and of the Holy Ghost. Amen." This was followed by the imposition of hands and the recitation of the Our Father, used universally in all Swedish sacramental rites to effect the intention.



The *Ordinal* of 1809 used in the title of the service the word "installa" (installation) instead of "invingning" (ordination), and the form of consecration contained a reference to the "Fullmakt" (Royal Commission). The 1809 *Ordinal* represents the lower degree of Swedish churchmanship. The word "Installa" suggesting merely an enthronement and the reference to the Fullmakt created doubts in many Anglican minds throughout the 19th century regarding the intention of the Swedish Church in episcopal consecrations. Anglican ignorance of the formularies except for the current 1809 *Ordinal* was responsible for much of this questioning. But no other changes were introduced into the service or the ceremonial. The *Ordinal* of 1871 continued to use "installa" but indicated that it was identical in meaning with "invingning." The 1881 *Ordinal* has the reference to the "Fullmakt" removed from the sentence of consecration and included specific reference to the use of cope, mitre, staff, and pectoral cross in the investiture of the candidate. More explicit changes were introduced in 1917. The present 1943 *Ordinal* titles the service "Biskopsvigning," specifies the archbishop as the ordinary, and contains references in the examination of the candidate to the episcopal powers of jurisdiction and

sacramental authority. The sentence of consecration reads: "I commit unto thee the bishop's office," followed by the singing of the *Veni sancte spiritus*, the investiture with full episcopal insignia, and the imposition of hands with the recitation of the Our Father. There is clearly no evidence in the history of the rites of episcopal consecration of any breach between this office and that of the pre-reformation Church. Such elements as have crept into the office in 1809, causing questions to arise outside of Sweden, have been gradually removed in successive revisions. The process of revision has made it quite manifest that the Swedish Church intends to preserve and convey the Catholic episcopate.

The Gospel not only promises forgiveness to those who repent, but repentance to those who sin.— *Anon.*

The power of consecration and ordination are reserved by law to the episcopate. For a period during the 18th century, royal permission was extended to superintendents and deans in priest's orders to ordain men to the priesthood under special conditions of distance or vacancy of sees. Most of these occurred in overseas works or in army chaplaincies. Seven instances of this extension of power occurred between 1703-1775. A careful study of the cases reveal that none of the men thus ordained ever became bishops. The laxity, which had certain political forces behind it, was ended by the royal decrees of King Gustavus III on June 28, 1786, stating "We have found that ordination belongs to the bishops alone" and reaffirmed in a statement on August 31, 1792, "as both the Church Law and the dignity of such a ceremony demands that it ought to be performed by a bishop." From that moment on, the church law of Sweden has made episcopal ordination compulsory.

The first form for ordination to the priesthood is the 1571 *Kyrko-Ordning* established by the Upsala-mote of 1593. The form for ordination consists of the words, "And I by the authority entrusted to me on God's behalf by His Church for this purpose, commit to you the priest's office, in the Name of the Father and of the Son and of the

Holy Ghost. Amen." This is followed by imposition of hands of the bishop and attending priests with the recitation of the Father. Traditional vestments are used. The term used throughout the service is "prestembetet" (priests' office). No important changes were introduced in the *Ordinal* of 1686, except fuller details on the use of vestments and the singing of the *Veni creatus spiritus*.

The low-church *Ordinal* of 1809 was introduced, introducing unfortunate elements into the form of episcopal consecration likewise confused matters in the ordination of priests. The title of the service reads "Om Invigning till Prediko-embetet" (Ordination to Preaching Office) and "prediko-embetet" replaces "prestembetet" throughout the service. But no changes were made in the title of the service or the ceremonial. The candidate was still vested in chasuble. This *Ordinal* raised in Anglican minds questions regarding the intention of the Swedish Church concerning the second order of ministry. The *Ordinal* of 1894 restored the word "prestembetet" in the title and throughout the service. Thus any confusion between ordination to the priesthood and installation to the pastorate was definitely removed from the *Ordinal*. The 1943 *Handbok* maintains a clear distinction.

No provision is made in the early *ordinal* for the diaconate. Medieval theories of the orders had helped to reduce this office to insignificance. Sweden, like other Lutheran countries, simply dropped what had become unimportant. There are indications, however, that as late as the 1650's the diaconate as a degree leading to the priesthood was still used in Sweden. An order of deacons, men engaged in social work, does exist in Sweden to-day, but it is not regarded as part of the sacred ministry and royal permission must be obtained before these men can be raised to the priesthood. The 1943 *Handbok* contains a service for the Ordination of Deacons, "Diakonvigning," in which a man is ordained by the bishop with imposition of hands. In some dioceses, this office has been introduced recently as a first degree of the ministry, and it is hoped that after the next meeting of the Council



ADORATION OF THE MAGI
BY JOOS VAN GHENT

(Courtesy of the Metropolitan Museum of Art)

haps that it will be made required for whole church. In that case, the present of the ordination to the diaconate will be first step toward the priesthood.

The Church of Sweden maintains communion with world-wide Lutheranism which is not episcopally ordered. Lutherans in every country are recognized and welcomed at Swedish altars for communion. Sweden was part of a unified Scandinavian world before the Reformation, and the pre-reformation intercommunion has never been changed by post-reformation ecclesiastical differences of Church Order. But the content of this inter-communion has not been fully reasoned or defined. It merely exists as a fact. The Church Law, if strictly interpreted, would not permit foreign Lutheran pastors to be beneficed in Sweden without episcopal ordination. During the recent Norwegian and Danish pastors were in the use of Swedish altars for the celebration of the Norwegian and Danish rites, they were not licensed to celebrate the Swedish rite. A handful of pastors of the Augustinian Lutheran Church in the United States

were on one occasion beneficed, without episcopal ordination, in Sweden through the private initiative of one liberal bishop. Sweden's membership in world-wide non-episcopal Lutheranism upon close examination is not in itself a repudiation of the necessity of episcopal ordination. Synodical action upon the Anglican-Swedish intercommunion might well require some statement in this matter.

Adequate provision has always been made for the administration of the sacraments. The Swedish Church is completely liturgical. Both worship and sacramental ministrations are controlled by a required and authorized liturgy. The *Svenska Kyrkohandboken* is as much a part of Swedish church life and devotional practice as is the *Book of Common Prayer* throughout the Anglican Communion. Even in non-episcopal Lutheranism, the liturgical tradition lingers on, and is to-day receiving a new impetus.

With regard to the major sacraments of Holy Baptism and Holy Communion there arise no questions concerning the theological meaning or the the liturgical forms to effect

this meaning. The reality of sacramental grace in both Holy Baptism and Holy Communion is clearly set forth in the formularies and vigorously asserted by the theologians. In these matters, Swedish theologians are far more unified than Anglican theologians. Confession has continued to be used as a voluntary means of grace and the 1943 *Handbok* provides the form, "Enskilt Skriftermal."

Confirmation has had a varied history in the Church of Sweden. The neglect of Confirmation in late medieval Catholicism resulting from the fact of non-resident bishops and the theological vagueness about the meaning of the sacrament led to its widespread disuse. Lutherans tended because of these facts to drop it from church practices. The Anglican retention of Confirmation is really a spiritual miracle. The Swedish objections to Confirmation seem to be concerned with the use of the chrism, rather than with the imposition of hands. Archbishop Laurentius Petri in his 1571 *Kyrko-Ordning* was hesitant about Confirmation largely on the grounds of the use of chrism, but he did not actually forbid the use of the sacrament. The Upsala-mote of 1593, as a result, made no specific provision for the administration of Confirmation. It became a matter of diocesan custom rather than national regulation. Throughout the 17th century, various bishops attempted to introduce it into their own dioceses. Bishop Johannes Matthiae of Strangnas issued a form for the laying on of hands by the bishop or his deputy in 1644. About the same time, Bishop Olof Laurelius of Vesteras did the same. Throughout the 18th century some kind of Confirmation was advocated by Bishop Svedberg and Hallenius in Skara, Bishop Serenius in Strangnas, while a Danish form continued to be used in the Diocese of Lund. Most of these 18th century bishops had Anglican contacts, and their interest was aroused by the Anglican usage.

The low-church *Handbok* of 1811, proceeding from the same revision as the *Ordinal* of 1809, provided a form of Confirmation called Admission to Communion. It was administered to the youth of the parish before first communion by the priest,

without imposition of hands and with prayers containing nothing of a traditional nature. The revision of 1894 improved the practice with a reference to "strengthened by His Spirit." In the 1943 *Handbok* the service is entitled "Confirmation" and the prayers indicate its sacramental character. It is administered by the priest with a permissive use of the imposition of hands. The rubric reads, "When the circumstances so allow, the priest may lay his hand on each of the confirmands." The service of Holy Baptism in the Swedish rite has always included an imposition of hands. It has been argued on occasions that the close association of Holy Baptism with Holy Confirmation might cause the baptismal imposition of hands to be sufficient. But the successive revisions of the *Handbok* have made the meaning of Confirmation itself more explicit.

One fact is very noticeable in all the matters. Contact with Anglicans has always resulted in improvements in the Swedish liturgical and sacramental formularies. The opinions of Anglicans on such matters have brought clarity in the details of the *Ordinal*, the importance of the diaconate, and the significance of Confirmation, have always been considered with deep respect in the Church of Sweden, and have usually resulted in revisions designed to make quite explicit the continuity of the Church of Sweden with the Catholic Church of the ages. Swedish Churchmen have declared from time to time that they do not attach as much importance to some of these details as do Anglicans. But it is quite evident that Anglican criticisms have never resulted in any deterioration of Swedish church practice, but rather improvement. Anglicans might well reciprocate by considering the Swedish criticisms of Anglican theological laxity and Anglican carelessness in the instruction of communicants.

In every point of Faith and Order, regarded as essential by Anglicans in matters touching intercommunion, the Church of Sweden has maintained a clear, definite continuity. Where there has been laxity or confusion in synodical action has gradually removed the grounds of objection.

A Native Community

SISTER MARY THEODORA, C.S.M.

MOTHER Harriet, the foundress of the Community of St. Mary, inherited from her French Huguenot English Puritan ancestors the spirit of pioneer. As she responded to her call to religious life, this natural urge found expression in a zeal for adventure, both in the inner spiritual life and in outer works. She longed to join the mission that set out for China under Bishop Boone, but the demands of the many activities at home made this impossible. However the mission spirit never died out in the community and the spark burst into flame twenty years after her death when an appeal came for sisters to help in the Sagada Mission.

The story of the first American mission in the Philippines is well known. Soon after the United States had come under our flag, Bishop Doane was sent out by the Church to organize a mission diocese. Under the inspiration of his brilliant and magnetic personality, many able men and women volunteered to work on the cause. Not the least fervent and energetic among them was the Reverend John J. Taunton who, with his wife, journeyed to the northern part of the Island of Luzon, and lived in the midst of the head-hunting tribe of savages known as Igorots. The ancestors of this tribe must have crossed by boat from the Malay Peninsula in pre-historic times. They had lived for centuries in a most primitive state, entirely isolated from civilization. They had no written language, no religion other than that of fear of the evil spirits, the anitos, which brought trouble upon them and must be appeased by sacrifice.

Little by little the missionaries won the confidence of the natives and a flourishing mission was developed. The time came when more sisters were needed for work among the women and children and early in 1916 an appeal was sent out, a copy of which was received at St. Mary's Convent, Peekskill. Sister Virginia, who was the superior at that time, was a wise woman; she never acted hastily, but waited for some manifestation of the will of God. She laid the letter on

the table in the Community Room and made no remark. At the close of a day's retreat one of the younger sisters made bold to leave a note on the Mother's desk asking if, perchance, the time had not come when the community could undertake a mission overseas. Like St. Benedict, the Mother believed that the gift of wisdom was not confined to the seniors alone, so she presented the matter informally to the household. The proposal received so hearty a response that she proceeded to investigate the matter. After some correspondence and interviews with the authorities she invited Bishop Brent to visit the convent. On St. Columba's Day he addressed the Sisters and aroused so much enthusiasm that most of them were ready to start for Sagada the next day. A meeting of the Council of the community was held and by a unanimous vote the Mother was authorized to send out sisters. It seemed the general opinion that this mission should



MOTHER HARRIET, C.S.M.

be a free-will offering of the community to the mission work of the Church. Accordingly the summer and fall months were spent in gathering the funds and equipment.

At last all was ready and on January 16, 1917, the sister set forth. Farewells were said before Vespers; at the close of the office, the sisters, veiled for the journey, knelt before the altar while the monastic itinerary was said, the hymn to the Sacred Heart was sung, and a special benediction given. Then they passed through the choir of kneeling sisters and in silence set forth. The great desire of the foundress was at last fulfilled. It was a supreme moment in the history of the community.

The chief object of the Bishop in seeking sisters had been to establish in the missionary jurisdiction a spiritual center. The religious life itself was a witness to the supernatural world and the active work throughout the diocese needed the support of continuous prayer. Accordingly no definite fields of activity were assigned in advance. Upon their arrival the sisters must needs first acquaint themselves with the new and strange environment and seek to win the confidence of the natives. The first reaction of the latter was quite naturally a great outburst of fear. These newly arrived creatures

in curious apparel might be an incarnation of the dreaded anitos! Gradually the sisters won the hearts of the children through them won access to some of hovels called homes. After a time the sisters were asked to take charge of St. Mary's School for Girls and this brought them into close contact with the lives of the pupils and their families. After 17 or 18 years questions began to be asked about the religious life and several candidates showed signs of vocation.

The subject of the foundation of a new community was then presented to Bishop Moshier who had succeeded Bishop B. soon after the arrival of the sisters. A great tribute is due to his wisdom and sympathy in dealing with this matter. He had worked for many years in China before his appointment to the Missionary Diocese of the Philippines and his experience both with Christians and primitive Filipino natives was of inestimable value, both to the priest in charge of the Sagada Mission and to the sisters. He possessed both enthusiasm and vision, but he knew the need of caution and patience. Native converts like children are eager in their response to something new but missionaries must not be disappointed in cases of instability and frequent lapses.



ST. MARY'S SCHOOL FOR GIRLS—SAGADA



SISTERS AT THEIR CONVENT WHICH WAS DESTROYED BY WAR

Following his sane advice to proceed slowly, the simplest kind of a religious rule of life was drawn up, and on October 2, 1935, aspirants were received as postulants. Through contributions from associates of the Community of St. Mary in America, a convent had been built adjoining the fine church and connected with it by a cloister. A part of this was set apart for the native community. They were in close contact with the sisters but they kept their own customs, ate their own food and no attempt was made to Americanize them. They were duly instructed in the scriptures, the doctrine of the Church and the fundamental principles of the religious life; for active lives they helped in the ordinary work of the house, in the teaching at the school, with general work in the mission. Their knowledge of the Igorot dialect was especially helpful. After a year's postulancy the first two were clothed as novices on October 1, 1936. During the next five years several more tried their vocations; one persevered and was duly clothed in October, 1940, when the first two were professed. At Bishop Mosher's wise suggestion simple vows were taken, renewable year by year, until it should seem probable that the native community would continue. The Bishop always urged with great emphasis that the community should develop slowly, developing its own permanent rule and consti-

tution through experience. Future events demonstrated the wisdom of this policy.

As time went on a special work presented itself for the native sisters. There were several little orphans who had been sheltered at St. Theodore's Hospital but the accommodations were inadequate. A portion of St. Mary's School was fitted up for a nursery. It opened with seven little Igorots. Concession to American ways was inevitable in the inauguration of such a novelty as a native orphanage and accordingly the equipment consisted of little red cups and tooth-brushes; wash cloths and towels, each hung on its own hook; hangers for clothes and pretty plates with nursery rhymes. The older children slept on the floor on their customary bed-mats, but the babies had little cribs made from boxes in which supplies came. Tiny tables and chairs were improvised. Later Mrs. Sayre gave money for some kindergarten equipment. The native sisters were very happy in their work and all seemed well in the Mission. A Seminary to train candidates for the priesthood had been opened and the American sisters were able to help a little in this, giving meditations and retreats occasionally to some of the young men who had been their pupils in the Church School. A good native church had been built up at Sagada and the out-stations; belief in a supreme

Being who was a God of love was banishing the fear of the anitos; the accessories of Christian worship made a strong appeal; nor was the practical side of Christian living neglected. Like most primitives, the Igorots were given to lying, stealing and the sins of the flesh,—sins less heinous perhaps in the eyes of God than those of pride, envy and avarice, common to more civilized races—but a vigorous battle was waged against them, and in the earlier days it had been no uncommon sight on a feast day to see kneeling at the altar a long row of naked brown bodies clad only in a ge-string or a bado, with tickets perched back of the ears as a certificate that sins had been confessed and absolved and the penitents were fit to receive the Body and Blood of Christ.

As the war clouds gathered, Americans began to be evacuated, but the sisters, like the other missionaries, felt they must remain with their flock. Indeed there seemed little danger in the isolated mountain mission; but when the natives took their stand with the American troops, the fierce guerrilla warfare brought the Japanese up the trail.

After several preliminary visitations from Japanese officers, on Whitsun Eve, 1942, the order came to the mission staff to depart within 24 hours to concentration camp. The dread news spread like wildfire and the Christian converts from miles around

groped their way in the blackout to Church for Mass at 4 a. m. It was a remarkable Feast of Pentecost. The church, lit only by the candles on the altar, was crowded with the missionaries, their brown converts, young and old—the atmosphere was tense, but there was a self-restraint as those who were to stay and those who were to leave mutually commended each other to God's care in the immediate unknown future. It was hardest of all to leave the three native sisters and the little orphan band which had grown to thirteen.

As the fighting around Sagada became more fierce, homes were found for most of the children in the country and the sisters, with three orphans lived on from hand to mouth. One of them lost courage and left, but Sister Teresa and the Novice Mary Francis bravely carried on; they helped the two native priests who had been ordained only a few months before and who did a noble work in keeping up the masses and the worship. When the convent and church were bombed, they salvaged what they could of the equipment. The girls' school, one of the oldest of the mission buildings, was riddled with shot, but remained sufficiently intact to be used and a part of it was fitted up for a church.

The concentration camp at Baguio was a *de luxe* affair as concentration camps go, but to the Americans, inexperienced



NEW ORPHANAGE



NATIVE SISTER
AND SMALL ORPHANS

institutions, it was grim enough. The living conditions were wretched and the food, chiefly wormy rice, was scant at times, but there were many mitigating features; the staff from Brent School, the missionaries and their families afforded congenial company; classes for the children and also for the adults were organized; mass was celebrated daily. For a time the native sisters were allowed to send food and some of the things left behind; as a great favor they were permitted three times to pay a little money under the eyes of the Japanese guard. After the first year this came to an end and the conditions became more severe. At Bilibid in Manila the worst side of life in a war prison was revealed.

From the time the Sisters of St. Mary were taken from Baguio, until months after they had returned to America, no word was received from the Mission. At last letters came from the two sisters and the three children who had remained with them. It was a joy indeed to hear how the worship had been kept up; new converts gathered and a primary school re-opened. Upon the return of the missionaries in 1946, there was abundant evidence of the good work that had been done. The war had left many a plate in all the country around Sagada; comforting visits had been made to surviving wives and several war orphans had been adopted at the school, food had been provided almost by miracle and clothes made from parachute cloth donated by American men. There is a saying that "a prophet does not without honour save in his own country," but that does not hold true in the case of the two native priests and sisters. The native they developed in the hour of trial, their devotion to the faith they had been taught, their fervent Christian life, evoked unqualified admiration. One of the members of the Woman's Auxiliary, who had held together and worked for the good of the Mission throughout the occupation, said of Sister Teresa, "We all stand up in Sister passes, for we feel we have a lot among us."

The courage and devotion of the native sisters were rewarded when Bishop Binisted returned from exile. Sister Mary Frances



GROUP OF ORPHANS

made her profession after the strange six years novitiate; she wrote in one of her letters, "It must have been God's will that my training should have been one of war and not of peace." The building of a proper orphanage was placed on the priority list and last December "The House of the Holy Child" was completed and formally dedicated. The Sisters of St. Mary the Virgin and children are now happily settled in their own home.

A new St. Mary's Convent is nearly completed on the hill near the church which is also in process of re-building. Here it is hoped more Igorot aspirants may come to be trained for the religious life. The future of every mission depends upon the accession of native priests and helpers who can be leaders among their own people. Prayers for this end are asked from all the readers of THE HOLY CROSS MAGAZINE.

Associates Meeting

A meeting of the associates of the Order of the Holy Cross, especially for those resident in the Diocese of Newark, will be held at St. Mark's Church, West Orange, New Jersey on Saturday evening and Sunday morning, October 22 and 23. Others are welcome. Those planning to attend may obtain details from the local chairman, Mr. A. P. Green, 72 Gaston St., West Orange, N. J.

New Testament Eschatology and Modern Preaching

By HEWITT B. VINNEDGE

The Eschatological Sanction For Ethical Living

IV

THE idiom of eschatology lends itself not only to a revolutionary interpretation; there is also the ethical one, and to this we must give some consideration now. When we speak of the "eschatological outlook" of Jesus and of His thought patterns that seem alien to ours, we are recognizing of course that He shared in His own way the ideas of His time. But granting that the expression was idiomatic, a significant factor in the content and presentation of His ethical teaching consists in some sort of eschatological expectation. It is difficult to deny that His summons to repentance and His urgent call to righteousness were set against a backdrop of eschatological rewards and punishments which at times seemed to be imminent.

Though prudence in itself is neither a virtue nor spiritual holiness, yet without prudence, or in opposition to it, neither virtue nor holiness can exist.—*S. T. Coleridge.*

Let us come back to the realization that myth is "a likely story." Yet unlike mythical stories that present a legendary past and a symbolic picture of hidden origins, eschatology presents a picture, equally symbolic, of a hidden future. It may well be that a myth of one sort, perhaps of both sorts, is necessary to any people placed in an historic setting that requires some philosophy of whence and whither. Among men there have always been prophecies of an ideal community, of supermen, of equal sharing by all men. All this is of the nature of certain elements in the apocalyptic story, such as the destiny to "live and reign with Christ a thousand years." So also is the evo-

lutionary view expressed in the idea of mutations (i.e., a series of new creations, alterations in human nature) as much part of the eschatological myth as is millenarianism. Teachers of the theology crisis postulate transcendental incursions history from time to time, in crises whose sues are seen as judgments on elements worthy to abide.

If eschatology, in the literary sense, is the nature of myth, we should seek a simple value. Great myths have always been summaries and symbols of essential truth. They have come anonymously from the folk-spirit, modified by the corrections of long periods of time. They often objectify the deepest experiences of a race or people; e. g., the Book of Genesis. Jewish eschatology is largely compiled of such myth and carries the weight of spiritual truths after the manner of all great art. Originally an official presentation, it came in time to be a dogma with fixed details, having behind it its creative and inspiring force as a tradition with regard to the future. The spiritual experience of Judaism persuaded its adherents of a coming creative change in human nature and society. This became the context in which men of religious awareness lived and by which they made their contributions to the general religious content. With our Lord apocalyptic language was a borrowed imagery and terminology but the rationale of His purpose and destiny. As has been said, "As a man's faith, so is his eschatology." The same may be said of a people or an age. In time of great effort and great faith, men have the vision of a shortened future. A case might be cited from modern European history. The period of the Cromwellian wars in England (perhaps also that of either World War in the twentieth century) carried with it a vivid picture of

dom of saints and a regenerated world come. In point of fact there is in the case of English Puritans a striking parallel to Jewish apocalyptic ardor: a costly struggle against what they considered idolatrous money, or against the hardship of exile in the wilderness. These led the participants to a conviction that the culmination of the world's sorrows was upon them, and by enduring for a brief hour a true kingdom of God here on earth might be realized. Milton's *Paradise Lost* is the eschatological epic of the lost hope and broken hope of the seventeenth century English Puritans.

This *imminent* feature characterized Jewish apocalyptic at various periods. The Jewish view of the future presents us with a study of the psychology of faith which, undiscouraging circumstances, looks for the compensations of God. Oppression, heart-breaking effort, martyrdom, the seeming triumph of evil—all these demand a divine reversal if there is a lively sense of divine reality and holiness. In Judaism we find this participation on different ethical levels. There is the lower view of Jahweh and his purpose toward Israel which led to an unethical, nationalistic eschatology. But the purer and truer view demanded the destruction of all and the fulfillment of Israel's larger mission to the world; so it appears in Isaiah and perhaps also in Amos. Earthly conditions are to be transformed and diabolical power in the spiritual world were to be overthrown. Such view further demanded a *regeneration* of all things.¹ We have probably erred in attaching to their hopes a material concrete sense which they may not have intended at all. We cannot be entirely sure what they expected or meant by their apocalyptic imagery. Thus, "the Son of man coming with the clouds of heaven," "Gog and Magog" launching a destructive effort. Such eschatological phrases and concepts we probably cannot understand just as they did. We ought not to forget the pomptuality of the race and age or to insist that they were expressing a literal expectation. Neither are the phrases to be regarded as mere symbols as we understand the term. Eschatologists were presenting God's sovereignty in a pictorial way, and we ought to remember: *Eschatology and Ethics in the Teaching of Jesus*,

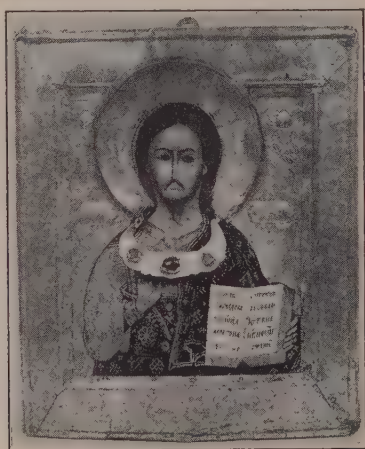


THE HOLY TRINITY

not to give them the crassness of a material, pre-millenarian expectation. We ought to see that their eschatological program was symbolic; but only in the sense of a non-scientific mentality that made no clear cut distinction between historical and imaginative events.

We must remember certain features of the Jewish mind and of its imaginative expectations. It was of such nature as to give expression to spiritual experience in realistic, detailed, and precise imagery, without any indefiniteness or ambiguity, however bizarre the details might be. The Jewish mind was not such as to demand any crude literalness of understanding. Ezekiel's visions are a case in point; his realism had the purpose of emphasizing the *reality* of the prophet's experiences, but it was not designed to convey any pictorial literalness of what he saw. (Consider the story of the dry bones in the thirty-seventh chapter. It is obvious that Ezekiel does not mean that we should understand this as a case of isolated bones taking on flesh and life. It is clear that what he really means is that by God's grace and power the mission and destiny of Israel will be restored even after they had apparently been dead.) St.

John and St. Paul among Christians, and Maimonides and many others among Jewish philosophers, have protested against a literalized theory. The apocalyptic writers beheld God as overcoming evil in the heavenly places, and this they interpreted as a guarantee that the same conquest would appear on earth. If their vision went on to picture a violent and personal intervention of God in the affairs of the world, this was a deliberate foreshortening of the regenerative process. They did not care to depict a thousand years or a hundred thousand years of spiritual and ethical advancement, but represented the whole spiritual age of man as compressed within a few generations.



SEVENTEENTH CENTURY IKON

Those who looked for redemption in Israel and lived on the words of prophets and palmists expected a vindication which would bring confusion to the power of this world and to its military display, but this was only *typical* of the coming victory of divine power and divine will. The hopefulness in eschatology was confined largely to those who lived righteously in the expectation of such a victory. It was this ethical consciousness which demanded a kingdom of God; hence we ought not to draw contrasts between ethical and apocalyptic writings, but between ethical and non-ethical apocalyptic. In our Lord's eschatology we have this ethical consciousness in its purest form because it proceeds from a supreme sense of values: the benevolent will of the

Father bringing in a transformed world. While in Jewish apocalyptic there were some rather degenerate notions of the future, our Lord is entirely pure at this point. He has no place for pictures of a sensual paradise or for a miraculous fertility of soil which too often found its way into apocryphal books. He used, of course, the concept of "the Son of man coming on clouds to judge" and related that figure to Himself, thereby representing in the available terms the spiritual significance of His life in history: its creative and transforming influence, the judgment inherent in it, its power to deliver from moral evil, its meaning in regard to future life. So in Jewish eschatology He cast in pictorial form the world-transforming significance of His life in *Jewish terms*. An inevitable part of this was the foreshortening of time. Naturally He envisaged only His own generation. He related supernatural events to the pending destruction of Jerusalem. The ethical inspiration in our Lord's eschatology is the same as that in Jewish at its best: an appeal to ethical consciousness against things as they were, and an unrepentant faith that *God will act*.

(Chapter four in this series has been withheld on account of length. The second part will appear in the November issue.)

For since nothing is, or can be, good in itself, but the Life of God manifested in it, how can this be had but from God alone? When we are happily brought to this conviction, then we have done with all the notions of being our own Builders; the whole of our Mind is become a mere *Faith, Hope, and Trust* in the sole Operation of God's Spirit, looking no more to any other Power, to be formed in Christ new creatures, than we look to any other Power for the Resurrection of our Bodies at the Day. Hence may be seen, that the Trials of every State are its greatest Blessings; and that for us, which we most of all want, have done, they force us to know our *Nothingness*, and the *All* of God.—*W. Law*.

A Case For Tracts

BY FRANKLIN JOINER

THAT Episcopalians are sadly in need of religious instruction has been said so many times on so many occasions and to so many people that we all believe it to be a fact. It was the testimony of our chaplains in the late war. It is the testimony of our teachers at our summer Church conferences both for the youth and for adults. It is the experience of everyone who is present at a social conversation where religious subjects are under discussion. If sophisticated people spoke as ignorantly of music and literature as they do of the Christian Religion and the Church they would be ruled out of cultural circles. They make ignorant pronouncements about the Church and Religion and are not contradicted because no one in their hearing knows better. How is this situation to be changed? How is this malady to be cured? It is the burning question at all gatherings of laymen and priests. How are we to reach the people who need this religious education? It seems to be the responsibility of the clergy, since they are the official ministers ordained to teach the Faith, and by their position of ecclesiastical leadership are the ones to instruct. The sermon period Sunday morning is a short one, and while a great deal of teaching can be put into a year's series of sermons, the uninstructed (who are often the indifferent) may not be present at many of those Sundays to hear the teaching sermons. The same thing is true of Sunday School instruction for the children. The period for teaching is brief at each session; the teachers are often inadequate; and the children are not regular in attendance. Confirmation instruction is thorough no doubt as far as it goes, but much has to be crowded into a short time, and the emphasis in this particular instruction must needs be centered upon preparation for the Sacrament of Confirmation and the purification of conscience for the Sacrament of Penance. There will have to be some other way in which to reach the rank and file of

our people for this instruction they so sadly need, if we are to have an intelligent membership in the Episcopal Church. When the Faith is once presented to people in an attractive and interesting way, they love it, and are eager to hear and know more about it. Our people are ignorant of the Church and the Faith, not because they do not want to know, but because they have not had an opportunity to learn.

Truth is so obscure in these times, and falsehood so established, that unless we love the truth, we cannot find it.—*Pascal*.

Tracts is one of the answers to this question. The Catholic Revival in the Church of England was begun with a challenging series of "Tracts for the Times," so that the movement in its infancy was described as "Tractarian." Many of our evangelical brethren to-day are flooding the country-side with tracts and pamphlets and through them are making thousands of converts. No matter how interesting a sermon or an address may be, you will have forgotten some of its points by the time you reach home, or its details will soon become foggy in your memory. If you have a tract or a pamphlet you can re-read it, not only once but many times. It is a book of reference, so to speak, and when you are answering the questions of your friends, you can read to them what the pamphlet says, and back up its contents by the authority of its author and the fact of its publication, or better yet, pass the tract on to them. But unfortunately the Episcopal Church is lacking in its supply of tracts. There are very few good tracts on the market. There are few tracts because there are but few men who know how to write them. A tract must not be a sermon. No matter how good a sermon may have been, it will not necessarily make a good tract. Nor must a tract be an essay. The essay may be very learned and very clever, but it will not necessarily make a good tract. A tract must

be brief and to the point, rather conversational in style, with a good illustration or two, and it must explain the source and the foundation of the subject or thesis it is presenting. A tract is no place for special-pleading. To say simply, "This is what the Church teaches" will not suffice in a tract. Why does the Church teach it, and from what source was the teaching derived, must characterize tract writing. But even with our limited supply of tracts and with the poor quality of some of them, tract cases in the vestibules and corridors of our Episcopal Churches will do more to instruct our people and teach them the Faith than anything else we can suggest.

As the Faith is an orderly arrangement of God's revelation, and our teaching of it, if it is to be effective, must be orderly too, so our tract cases must be orderly. The danger with a tract table is that it soon becomes disarranged and confused with people mulling over the tracts, and nothing is more discouraging and unappealing than a heterogeneous collection of tracts scattered all over a table in the back of the church or in the vestibule. If you have a case with compartments or pockets you can keep like tracts together and give people an opportunity to read the subject and the author without pulling it out of place. It is a great help to have the pockets in your case so adjusted that the subject of the tract will stand out above them. To make this possible you should have some little wooden steps to drop in the bottom of the pocket where you need to lift up the tract so that people can read the title page with ease. Then the price of the tract should

be marked plainly on the outside or from the pocket. The price may be marked on the tract too, if you want, but if so, it should be done with a light lead pencil so that it can be erased if anyone wants to give the tract to a friend. In setting up the tract case for display, tracts should be arranged artistically as well as intelligently. Gay coloured covers should be scattered about so as to brighten up the display, and clashing and uncongenial colors should not be put side by side. And an effort should be made to keep like prices together and balanced in the cases. If your tract cases are to draw customers and attract the people you want to reach, you must give great care and thought not only to the selection of our material, but to its arrangement and its display.

St. Anthony was once asked how he might know if we prayed properly. "I do not know it at all," he answered. He certainly prays well who is so taken up with God that he does not know he is praying. The traveller who is always counting his steps will not make much headway.—*Francis de Sales.*

Setting the prices for tracts is another matter that requires care and judgment. The tracts that come from England, and the ones are to be had from The Church Literature Association, 6 Hyde Park Gate, London S. W. 7, will be marked 3d, 4d, 6d, 9d, or a shilling. A d. (penny) is worth about 2c. in American money, and a shilling is worth about 20c. You can judge from the general make-up of the tract how much you should charge for it in the United States regardless of the English price that is marked on it. Sometimes a 3d tract will be well worth 15c and a 9d tract will be saleable here for no more than 5c. It is difficult to dispose of tracts through a tract case for which the charge is more than 25c. It is a risk to keep too many higher priced tracts exposed to the public, for some of them are bound to be stolen. Put out only three or four of a kind at a time, watch the cases and keep them refilled, and change the subjects and the arrangement of the cases as often and as much as your supply of tracts will permit.

There is a shortage of doctrinal and



MOUNT CALVARY MONASTERY

tracts, but keep your cases stocked with literature that is appropriate to the Church Year and the Church Season as far as you are able. The John Bull Tracts and the Abbey Series, both English tracts, contain many excellent doctrinal and seasonal tracts, and these are most valuable for going in with the devotional and generally active tracts that are appropriate for all of the year. Many of the Holy Cross tracts and those put out by the Society of St. John the Evangelist in Cambridge fall into this category. Tracts on the Mass, on the meaning of its ceremonies, the history of the Rite, and pamphlets with prayers for "Saying the Mass" are most saleable and popular with tract case enthusiasts.

The care of the tract case can be made an excellent job for an interested layman, and the tract case money account may be kept separate and distinct from the regular church account. While you do not maintain a tract case with the idea of "making money," yet it ought to pay for itself. You save money in the long run by buying your tracts in large quantities, for the more you buy at a time the cheaper they are and the greater the trade discount. There may be times when some tracts will be stolen, or when tracts will be lost by people who simply "forget to pay," but in a far greater number of instances you will have customers who over-pay, or who give you an extra coin because they want to contribute to this modern tract case movement.

Through the tract case copies of the *Living Church*, to be secured in bundle lots, may be sold, as well as the *Holy Cross Magazine* and *Cowley*, subscribed for regularly in quantities and for which a discount is given for the re-sale. Through this distribution of the Church papers, you are helping people who do not want to put out the price of a yearly subscription to buy the tracts each week or each month, and you are also helping the publishers of these Church papers by the copies you contract for each issue.

Now here at the end there must be added a warning. The money-boxes on the hand-made tract cases are very flimsy and therefore a temptation to some people who are likely to pass in and out of our

churches from time to time. At the beginning invest in an iron-money-chest or steel-vault that opens at the floor with a combination lock, or one that carries the money through a tube into the basement. More than a thousand dollars a year passes through the tract cases in St. Clement's Church, Philadelphia. It is hard to tell how much of this may be "profit," if any, because we always have two or three hundred dollars worth of tracts in stock. We always have such a supply on hand, we are always "in the black," and there is always a substantial balance in the tract case fund. You can do it, too, if you try!

Man is neither an angel nor a brute, and the unfortunate thing is that he who would act an angel acts the brute.—*Pascal*.

There is great fun in running a tract case! You learn a great deal about people as you take care of it. There is a consistent "taste" in tracts in each parish. You are surprised how quickly some tracts disappear and how long others seem to linger. But they all go eventually. They are read. And people appreciate them. I am sure *A Case for Tracts* is one of the best means we have at our disposal today to instruct the laity, and to meet the challenge that is being thrown out at us all the time: "Episcopalians are sadly in need of instruction." Many of these tracts and pamphlets are small and compact enough to insert in letters. Pass them on to your friends. You can always drop a few of them here and there in public places. Some weeks ago I was in a local trolley-car when a super-zealous, fervent, evangelical woman was handing out tracts. As she gave one to me, I put it down on the seat by my side, meaning to look at it as soon as I could adjust my spectacles. She thought I was discarding it. Glaring at me, she said in an angry tone of voice, "If you really believed what your dress proclaims, you too would be handing out tracts." People will never be intelligent Churchmen until we share with them the knowledge God has given us. "Ye are my witnesses," our Lord says to you and to me. We can partially fulfill this responsibility by being active participants in this modern tractarian movement.

A Pilgrim Visits Mount Calvary

By CHARLES SCOTT-PATON

IT was with determination to find out just what the life was like, that I set out on pilgrimage to visit the Holy Cross Fathers at Mount Calvary.

The Monastery, which is situated in the mountains more than 1,200 feet above Santa Barbara, commands a view that must be unsurpassed anywhere in the world. With the seacoast stretched out before it and the mountains towering behind, the scene is one which if once seen must for ever remain indelibly fixed in the mind.

On arrival I received a warm welcome from the Father in charge and was shown to the cell I was to occupy during my visit. This was extremely simple and contained a Crucifix, bed, table, chair and small chest. As a visitor from Scotland, I was delighted to find that my room had been named after Saint Andrew! The first thing that impresses one is the perfect quiet, and level pace

of life in the House. Silence is observed in all the corridors, and the brethren move about with a purposeful but unhurried

Life I discovered was divided between prayer and work, and perhaps the best to help you "to see" Mount Calvary through my eyes, would be for me to try to describe to you an average day at the Monastery.

We rise just before six and at six the brethren assemble in the Chapel for Lauds and Prime, followed by Mass. Breakfast is at eight. This is a simple meal and consists of fruit, cereals, coffee, and toast.

After breakfast we retire to sweep the cells, make the bed and generally tidy up before the day's work. At nine o'clock the Office of Terce is followed by an hour for meditation and devotional reading.

At ten the various duties begin, and the day is directed study, perhaps some foreign house work. In a monastery all work is formed by the brethren, and you may as well see the Father-in-charge with



LADY SHRINE—MOUNT CALVARY MONASTERY

Photographed by GEORGE F. WELD, Santa Barbara, California

as conducting a retreat or doing the living. For in their own way both work and prayer are equally important.

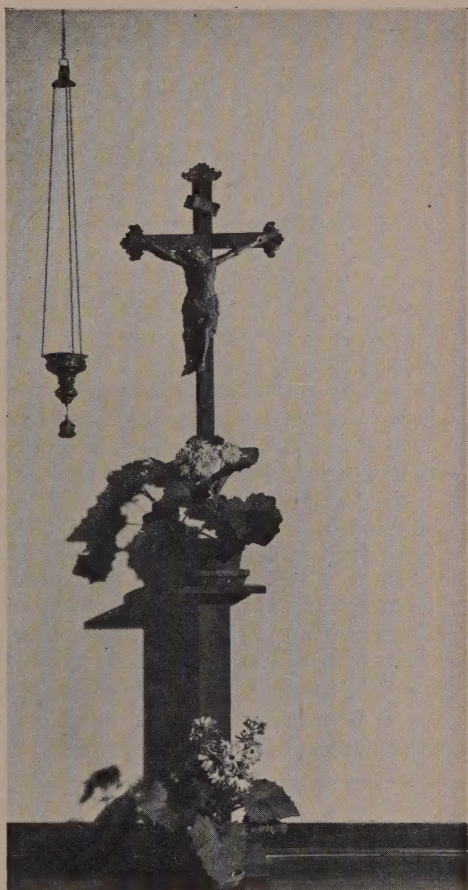
Each day finds us in Chapel again for Sext and None, then dinner at twelve-thirty. This meal like all others is eaten in silence while one of the brethren reads aloud from the Scriptures or other devotional book.

After lunch comes the siesta for an hour, probably some manual work in the garden. Here there is a lot to do, for as you can imagine it takes great perseverance and surprise to produce a flourishing garden where for centuries rock and weeds have reigned supreme. However, good headway has been made, and already the patio is bright with flowering shrubs and plants. This part of the garden is planned round a beautiful wrought iron cross which stands eighteen feet high, and carries on all four sides the scenes of The Passion. Viewed with the sky as a background it makes a moving and impressive sight.

At four-thirty there is a welcome cup of coffee served on the terrace overlooking the town. During this time there may be visitors from the town and certainly plenty of animal life as well. Lizards and chipmunks are everywhere and peer at us with interest, while the cats, never great respecters of persons, are at the party and keep up a constant if enlightening conversation. Occasionally a hawk passes solemnly by.

At six o'clock, Vespers and then supper. After that then until Compline at nine the time is left for one's own for study or perhaps lighter reading, and then with lights out at 10 p.m. one realises that it has indeed been a busy day, and one goes peacefully to sleep.

Whether time nor space permit me to tell of all the wonderful things to be seen and heard here. I can only say to you, "make up your mind that 'some day' will come and see for yourself. Meanwhile pray for this great venture of faith and give it love and practical help when you can. Believe me your alms are urgently needed to ensure that this great work on the west coast may carry on. We, the laymen, have a grave responsibility to see that all the work of the Community is safeguarded. Remember Mount Calvary is 'Our Home'."



SHRINE OF THE HOLY ROOD
MOUNT CALVARY MONASTERY

Photograph by GEORGE F. WELD, Santa Barbara, California

Contributors

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QUESTION BOX

Why should we tell a man our sins? Are not our sins strictly between God and ourselves? We are told to confess our sins to each other, and Jesus gave authority to His disciples to forgive (and to retain) sins. See James 5:16 and John 20:23. To stand between can mean two things: like a wall or like a bridge. The priest is like a bridge. If there is nothing between you and the opposite shore, you can, of course, swim. But a bridge has been built for your use, and it is foolhardy to trust your strength against the current and tide of the river. The priest cannot give advice and help to overcome sins unless he knows what they are. (How else, too, could he distinguish between sins to be forgiven and sins to be retained?) Then too, telling our sins to another is an act of profound humility. Do not forget the joy that comes with absolution, and the curious fact that criticism of the Sacrament of Penance invariably comes from those who do not use it; never from those who do.

What is the use of being good? Those ones who aren't seem to have the most fun and get what they want out of life. The business of being good (we assume this means "doing God's will") is not to be done for what we can get out of it; it must be done purely out of love for God. A lot depends upon what you want to get out of life. Sensual pleasures are not the ultimate goal: eternal union with God. The person who is happy and content and unhappy is the one who having sought only worldly things finds in the next life that he has no capacity for heavenly things! It is the Devil who tries to convince us that the only things that count are the worldly things, because he is the Prince of this World. Few souls are brave enough to seek the Kingdom of Righteousness. Remember the rich young man in the Gospel who "had everything?" He was unhappy.

(All questions should be addressed to Question Box, Holy Cross Magazine, 100 West Park, N. Y.)

Intercessions

Please join us in praying for:—

Father Superior conducting a retreat for the Sisters of St. Anne, Chicago, Illinois, October 16-23; preaching at the House of Prayer, Newark, New Jersey, November 6.

Father Kroll conducting a mission at St. Peter's Church, Milford, Connecticut, October 30-November 6.

Father Parker conducting a mission at St. Joseph's Church, Queens Village, Long Island, October 16-23.

Father Packard attending a meeting of our associates at St. Mark's Church, West Orange, New Jersey, October 22-23; conducting a mission at St. James' Church, New London, Connecticut, October 30—November 6.

Father Adams leaving for Mount Calvary Monastery; giving a school of prayer at St. Mary's Church, Denver, Colorado, October 24-30.

Father Gunn conducting missions at the

Church of St. John the Evangelist, Cambridge, Massachusetts, October 9-16, and Michael's Church, Naugatuck, Connecticut, November 3-6.

Father Hawkins taking the service at Sing Sing Prison, Ossining, New York.

Father Taylor assisting Father Parker in the mission at St. Joseph's Church, Queens Village.

Notes

Father Superior attended General Convention and preached one Sunday at the Church of St. Mary the Virgin, San Francisco.

Father Kroll conducted a retreat at St. Anne's Convent, Kingston, N. Y.

Brother Herbert entered General Seminary.

Father Packard showed the Little films and spoke on the Mission at the Church of the Nativity, Philadelphia, Pennsylvania.

Father Hawkins conducted the prayer retreat at Holy Cross Monastery.

Ordo of Worship and Intercession Oct. - Nov. 1949

8th Sunday after Trinity Semidouble G gl col 2) of the Saints 3) *ad lib* cr pref of Trinity—for the
empted

St Etheldreda V Simple W gl col 2) of the Saints 3) *ad lib*—for the Confraternity of the Love of God.

St Luke Ev Double II Cl R gl cr pref of Apostles—for Church hospitals

St Frideswide V Simple W gl col 2) of the Saints 3) *ad lib*—for the Liberian Mission

Thursday G Mass of Trinity xviii col 2) of the Saints 3) *ad lib*—for our benefactors

St Hilarion Ab Simple W gl col 2) of the Saints 3) *ad lib*—for increase of religious vocations.

Of St Mary Simple W gl col 2) of the Holy Spirit 3) for the Church or Bishop pref BVM (Veneration)
—for the peace of the world

9th Sunday after Trinity Semidouble G gl col 2) of the Saints 3) *ad lib* cr pref of Trinity—for mis-
sions to be preached this year

St Raphael Archangel Gr Double W gl cr—for all travelers

SS Crispin and Crispinian MM Simple R gl col 2) of the Saints 3) *ad lib*—for social and economic jus-
tice

Wednesday G Mass of Trinity xix col 2) of the Saints 3) *ad lib*—for persecuted Christians

Vigil of SS Simon and Jude V col 2) of St Mary 3) for the Church or Bishop—for the Companions of
of the Order of the Holy Cross

SS Simon and Jude App Double II Cl R gl cr pref of Apostles—for the bishops of the Church

Of St Mary Simple W Mass as on October 22—for the work of Holy Cross Press

Christ the King Double I Cl W gl col 2) Trinity 20 cr prop pref LG Sunday—for the Servants of Christ
the King

Vigil of All Saints V col 2) of the Holy Spirit 3) for the Church or Bishop—for the prophetic witness
of the clergy

November 1 All Saints—Double I Cl W gl cr prop pref through Octave unless otherwise directed—for the
All Saints Sisters of the Poor

All Souls Double I Cl B Masses of Requiem seq prop pref—for the Faithful Departed

Within the Octave Semidouble W Mass a) of All Saints gl col 2) Trinity xx cr or b) of Sunday G col
2) All Saints—for Saint Andrew's School

St Charles Borromeo BC Double W gl cr—for the Oblates of Mount Calvary

Within the Octave Semidouble W gl col 2) of the Holy Spirit 3) for the Church or Bishop cr—for Mount
Calvary Santa Barbara

21st Sunday after Trinity Semidouble G gl col 2) All Saints cr pref of Trinity—for the sick and suf-
fering

Within the Octave Semidouble W Mass as on November 5—for the Confraternity of the Christian Life

Octave of All Saints Gr Double W in honor of Martyrs Confessors and Doctors of the Anglican Com-
munion gl cr—for the Priests Associate

Wednesday G Mass of Trinity xxi col 2) of the Saints 3) *ad lib*—for Christian family life

Thursday G Mass as on November 9—for missions

St Martin BC Double W gl—for our country

Of St Mary Simple W Mass as on October 29—for all shrines of our Lady

22nd Sunday after Trinity Semidouble G gl col 2) of the Saints 3) *ad lib* cr pref of Trinity—for the
reconciliation of enemies

Bestowal of the Episcopate Gr Double W gl cr—for the Episcopal Church

St Albert BCD Double W gl cr—for the Seminarists Associate

Wednesday G Mass of Trinity xxii col 2) of the Saints 3) *ad lib*—for the spirit of penitence

People Are Interested....

Here Are Some

Further Comments

On Our Letter "*We Are In Trouble*"

Which Appeared In The July Issue

A Prominent Jurist Wrote:

"I realise the tremendous effort it requires to continue publication of this Magazine and to maintain its high standards. I have retained my copies since 1932 and had them bound. I treasure these highly and many times I read some of the back numbers and get much inspiration."

The Judge sent out a mimeographed letter to over 200 members of the Laymen's Union in his diocese, and as a result we are receiving new subscriptions.

From A Marine Officer:

"I am an instructor here at the Corps School. When reading the *Holy Cross Magazine* in the quiet of the evening after a busy day I find it to be a source of great spiritual value and guidance in the daily life of an Episcopal layman such as myself. God bless you, Sir, for your devoted work in His service."

From A Seminary Professor:

"*The Holy Cross Magazine* is the Church's one attractive monthly of general intelligent Catholic interest, and certainly deserves the necessary efforts to secure its continuance."

—EDWARD ROCHE HARDY, JR.

A Priest In Belfast:

"I am indeed grateful for this beautifully

printed journal and encouraged by its words. We Catholics are a tiny body in Ireland and there are some who think we should do better work for the Kingdom of God by expending our energies elsewhere!"

An English Archdeacon:

"I have always enjoyed the *Holy Cross Magazine*, and as you know, nothing quite like it is published in this country."

WE HASTEN TO ADD that several of our friends have been quite generous in their criticisms of the Magazine, and we are grateful, and will take them to heart.

NOT A FEW have written that the "most of the articles are over my head" while others (not so many) have thought most of the articles "rather childish", "dull", "rambling" and what not. Quite naturally we hope this won't scare prospective subscribers, but we want to be honest in sharing with you the roses and the bricks!

AT LEAST OUR LETTER seems to have stirred up some interest and we thank God for it. Efforts will be made to improve the Magazine, but our basic policy will remain the same—to foster vocations to the Religious Life; to teach the Catholic Faith; to help people to know the ways of the Spiritual Life.